



DAYBREAK.

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AND TEACHINGS OF

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HELL A NECESSITY: A Provision of the Divine Mercy.

A FAREWELL SERMON to his Parishioners, preached in St. Peter's Cathedral, Pietermaritzburg, Natal, by the VEN. ARCHDEACON COLLEY.

The wicked shall be turned into hell, and all the people that forget God.—PSALM ix., 17.

I make no hesitation in saying that this awful text, misread as it nearly always is, conveys the most erroneous views of God, the All-Father, that it is possible to conceive. There is no devil in hell, or lost fool out of heaven, that has ever been turned into the one or out of the other, by the Being whose name is Love—the All-Compassionate—whose tender mercies are over all His works. It says the wicked shall be turned into hell, but it does not say God turned them, nor does the text affirm it. No; the truth is, they who are there, have gone there of their own choice and preference—have turned themselves into hell—have turned themselves out of heaven. And it is monstrously against the gospel of humanity, much more the beneficence of the All-Father's divinity, to maintain that Deity wills the punishment of any single soul in hell; or that He does not, by every means short of coercion, strive persistently to save mad fools from rushing thither. For would a human parent inflict endless chastisement upon a rebellious child? or, for the undutiful conduct of years, measure out pains and penalty for centuries and eternities, and torment for ever and ever? And shall the Divine Parent be less merciful? Shall man be more just than his maker? or the creature more pitiful and compassionate than the creator?

Believe me, the All-Compassionate, as He is Almighty, wills not to keep any devil in hell, and never yet has sent, and never will send, a single human soul to that sad region of self-banishment from heaven.

Self-banishment! Yes, that is the word. Soul suicides are all they who, from the neutral ground of earth, plunge downward to the abyss, and aspire not upwards to the higher life. No lost soul in perdition can say—"I have been hither sent." 'Tis self-accusation that must plague him, and make him say—"Like a mad fool I have hither come."

He has not been in affinity with the virtues that make heaven. He has seen nothing sweet in purity; nothing noble in truth; nothing attractive in goodness; nothing lovely in humility; nothing holy in life; nothing sacred in man. But he has been in alliance with all the vices that constitute hell; and, insanely, has seen something delightful in the foully impure; something crookedly clever in lies; something fascinating in abominable evil and wrong; something admirable in pride; something sweet in the profane, and delectable in the vicious; sportive in the unhallowed of woman, and hideously depraved and devilish in man. And so, as like attracts like, he has gravitated, by easy stages, to that adumbrated world that has trod the ways of darkness, and forsook the path of life. And now in congenial fellowship, where alone he can enjoy it, he has found his level, and lives his idiot life with others afflicted with the same insanity of sin in the Bedlam of the universe—which we term hell—into which he with all the wicked are turned, having turned themselves. Hell is therefore a provision of the Divine Mercy—a necessity—the only place fitted for the unfit for heaven.

With a certain writer, we may safely say to each and every one, without exception, a cordial welcome awaits you in the other life. You will be introduced at once, when natural respiration ceases, to scenes you have made a life-long rehearsal of here in this life—joyous or sad, as the case may be. If sad, they will be satisfactory to the soul that has made the melancholy pleasures and insanities of sin its chief occupation. To joyous scenes of holiness shall we be welcomed by the angel citizens of the world of light we have toiled for here; or to the mad revelry and scenes of depraved horror that we love, shall we be welcomed by devils of like character to ourselves, and the dissipations we hankered after, and madly indulged, secretly or openly without shame, to the shame of our better nature. For no matter how bad the life may have been, there stands no avenger at the threshold of the under-world to inflict woe in measure apportioned to the wickedness, and visit for deeds done in the body. The avenger is carried with us, is in us, and we afflict ourselves.

Eternal punishment there is not for temporal sins; but eternal suffering for sin there must be while the sin eternal yet remains. Whatever the place, or condition where sin may hold its lustful, hideous, hateful court,

there, attendant, is its punishment. Where sin is, there is suffering, and there is hell. It opens up in the gilded saloons of the noble, and under the brilliant chandeliers of the ball-room and banquet-hall. It develops its awful presence in the house of God; desecrates the precincts of yonder once happy home; and is feculent with suffocating exhalations and loud blasphemies in the drunkards' haunt, the thieves' resort, the harlots' den.

Just as certainly as there is a heaven for the good, must there, in the economy of God's loving providence, be a hell for the bad. And the two places, states, or conditions, or zones, cannot be mixed up or blend. Bid the poles and tropics unite, join the torrid and the frigid zones, and the absurdity is no greater than your senseless endeavour to leaven hell with heaven, or enfoul heaven with hell. The two must stand eternally distinct. "The great gulf fixed" is no poetic illustration of the frontier—the "scientific frontier" if you will—between the evil and the good, the clean and the unclean, angel and fiend, God and the devil.

Moreover, the one provision, place, state, or condition, involves the necessity for the other. Where there is sunlight there must be shade, and every solid object has its attendant shadow. Happiness and heaven pertain to the first; wretchedness and hell to the second. Light and life! Darkness and death!

Let us look for a moment at the process by which a bad man after death reaches his final lot. Think of the worst person you ever knew, or one which the horrible revelations of modern crime, in this our boasted age of civilisation, warrant you in conceiving; let imagination do its worst. Think of a man whose life is passed in planning the ruin of others, and circumventing them to their destruction with his own. Let this man, this wretch, die and pass on to the other life. He carries his reward with him—his sure recompense for his foul misdeeds. But will he be met, as in mediæval pictures, by demons, satyrs, and fiends, under the command of the Prince Infernal, to carry him, instanter, through the lurid gates of hell to purgatorial fires and flames sulphurous? Nothing of the sort. Devil as he is within, though man without, he will, on the entering in upon the other life receive a kindly welcome, and as his eyes close on this world, in which he has wrought such woe, they will open in the angel-world to see the bright messengers of his wronged Father, solicitous to disentangle his debased soul from its defiled atteguments of flesh, and assist at the birth of another spirit back into its former life, as earth-friends, in the body-life of his immortal spirit, assisted at his nativity here, and rejoiced at the soul's new incarnation.

But, his perception of these spiritual surroundings will be slow. In mercifully ordained obscurity he will at first scarcely discern his angel-helpers, nor for a time feel uncomfortable at their presence; but soon the consciousness of contrariety of spheres will be felt—even as in this life an abandoned villain is restless and ill at ease in the company of the noble and the pure—and then he will have the desire to withdraw himself from the bright ones of celestial aspect and seek the society of others less divine, and so with others still less good, and less and less, till, very soon, feeling no congenial companionship for his low animal nature in these high regions of grace,—being unfitted for heaven, unable to breath its pure air, or enjoy its ineffable light, or endure, without pain, its eternal weight of glory—he passes over the dreadful frontier, staggers on into the night side of the other life, merges his soul into the eclipse of heaven, and the shadow and deathly shade and horrible gloom of the kingdom of darkness, until he comes into contact with other unblest spirits of like character and taste with himself, and hell itself becomes his heaven: for heaven, as we have seen, would be to him a greater hell.

And now, having found his place in the economy of God's Providence—Hell being a necessity to him, a provision of the Divine Mercy—What will he do? Well, from analogy, man's surest guide below, we may

with safety affirm,—since death is but a change of state, involving no break in the continuity of life, character, bias, inclination, use, custom, or habit (for, "he which is filthy, let him be filthy still")—confidently we may affirm that, he will begin life again there, just where he left it off here. He will, apparently, have just the same body. We in our dreams are full of energy, operating many busy things with the psychical double of the body that lies motionless, wrapped in deep slumber—He will for awhile, in appearance, dwell in a world similar to the one he has just quitted; will live in a similar house; wear similar clothes; eat his customary food; be surrounded by like associates; and alas! will to practice his wonted knaveries. Indeed, so like his last of this world, will be the beginning of the next, that he may need considerable evidence to convince him of the fact that he really is in the other life—one of the most potent proofs of which being his acquaintance with those whom he knows to have died some time before himself. I say, with the earth-sphere still clinging to him, and earth memories still fresh upon him, he, feeling yet the same freedom there that he had here, of necessity begins to practice the same evils, live the same bad life, weave the same wickedness, scheme the same lies, fabricate the same sin, allure for the same lust, cheat for the same avarice, speak for the same malignity, and live, and move, and breathe, for the same mean, miserable fiend's behoof that he did while it obsessed the wretched carcass his friends gave a pompous burial: which fiend, unclothed, stands now to satiate its inhuman will, unlet, unchecked of any worldly considerations, or the restraints of life.

Self praying in self. Hell tormenting hell. Hate engendering hate. This is outer darkness; this is the lake of fire and brimstone; this is the flame that never can be quenched: where their worm dieth not, their worm, their sin, their serpent; the snake element in us, the worm, the sensual horrors of our nature that will not die—die into a higher life—the serpent that will be crookedly wise, and crafty, and grovel, and creep, and not go into partnership with the dove that is harmless, and sings and soars.

But heaven cannot permit this to continue. The All-Father's mercy cannot permit that liberty should degenerate to licence. And so the hells have to be restrained.

Everyone there follows the bent of his imagination, and suggestion of his will up to a point; and that point, ever (by the necessity of the nature of evil and impetus of headlong wickedness) ever being trespassed up to and beyond is the immediate cause of punishment, chastisement, and torment to the transgressor.

'Tis the want of but a little more wealth to the already vast pile of the miser, that makes his life miserable. 'Tis this craving for further indulgence on the part of the besotted inebriate that makes the drunkard a lost maniac. 'Tis the insatiable suggestions of impurity that renders the debauchee a self-cursed wretch, and at last a mad suicide! And so in hell the torment is eternal, since the point of acquisition eternally is unattained.

The reason why the vile man here should be permitted to go on from bad to worse, is not in force there. His career of descent has come to an end. His earth-life demonstrated that he would abuse freedom to his own and others' injury; and that he may injure himself no more than may be, or sink to greater depths of wretchedness in the other life, is the sole reason why heaven, in mercy, cuts short a wicked man's career. In this world he could, as we have seen, be restrained very imperfectly from becoming an utter devil! He fears neither God, nor man; conscience is dead. He boasts of his villainy; rejoices in his satanic accomplishments; has satisfaction in sin, and great delight in the vile and abominable. Punishment is now the only means of restraint, and in the other life the punishment is so close upon the heels of perversity, the whip being in the wickedness; the smart being in the sin, and this by

the grand law of Correspondences and its splendid operation in minutest detail, in such excellence, and inexorable inflexibility and merciful justice, that no matter how self-willed the sinning fool may be; no matter how determined persistently to continue his bad course and disgraceful life, he cannot escape the suffering they entail, and is miserably compelled to yield.

Thus, the punishment is self-derived, self-inflicted. The All-Father, therefore, neither inflicts, nor punishes, nor turns into hell, yet "the wicked are turned into hell, and all the people that forget God." But all that God does (and it is the largest all with the boundless scope of his mercy) is to mitigate, as far as may be, and pitifully minimise the horrors of hell; yea, he descends into hell to alleviate, and restrain and control the mad, abandoned souls who have chosen it for their abode, and graciously deter them from tormenting themselves and others beyond the law of stern necessity.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive"—or arrest it from further death. There in hell he is left in freedom to choose his own associates, and his own way of life. He might even ascend up to heaven if he cared to escale its splendours, or if he were fitted for it, or if, by its purity and blessedness to the properly conditioned, it were not a place of greater torment to the deflagrating soul than its own dark abode. But he may create his own heaven even in hell, that is, he may create such a life for himself as is best agreeable to his state, with the provision that without pain and anguish he may not infringe upon the rights of others, this being the only law potent to prevent mutual destruction. For since the delight of his life, thus perverted and wasted, consists in the victimising, and plundering, and defiling, and degrading of others, for his own advantage and enjoyment, he will not desist therefrom, but by the merciful provision of pain, and the infliction of chastisement and wholesome punishment.

Wholesome for his good and his associates, for the All-Pitiful never punishes for revenge. Nor is it agreeable to his holy law of retribution that any one shall be punished either in this world or the other, in order that heaven may be avenged on the sinner, or get even with him in any way. Such a view of the words, "Vengeance is mine; I will repay, saith the Lord," is an insult to the Everlasting Father, whose name is Love; who looks upon all his children, rebellious and loyal, with an infinite desire to bless; who sends his rain alike upon the just and the unjust, the evil and the good; to whose never-ending mercy all hearts instinctively turn, with the certainty that forgiveness awaits them. But ah! in the only proper sense possible, which is remote from the popularly ecclesiastical. For that love which prompts him to provide for the best happiness of all his creatures, provides, and must provide, that they whose life, and life's lust in this world or the other, is evil, shall be restrained. Restrained they are but imperfectly in this life; but in the other, with a perfection that reaches unfailingly every wrong doer; and this with a thoroughness of investigation, and a vast power of infliction, controlled by an inexorable law, that none can by any possibility escape or resist.

This is the law that explains our text. That rules in the apportioning of punishment; not eternal for temporal transgression, but as everlasting as the cause that defiles the transgressor; that turns the wicked into hell, and saves God the hateful duty which is foreign to his divinely compassionate nature. Hence none will be there who have not deliberately elected to dwell there, and find their delight there.

What is hell then, say you? The heaven of the damned? Even so, if you like the flavour of the definition. But I tell you it is the sink of iniquity,

where all the foul abominations of the vile and vicious rankle and reek. The slums of earth empty their loose populations there. The gin-fiend and the harlot, blasphemy and riot, naked vice and devilry let loose, foam and gender there. It is the cesspool of the universe. Can you contemplate your fair daughter dwelling there? your loved ones now so uncontaminated and pure, companioned there with the libertine, the liar, and the villain?

"The wicked shall be turned into hell, and all the people that forget God."

Hideous the subject! awful the text! Yet, while we lament that in the imperfect condition of mankind and the human race, hell is at present a sad necessity, as are at present our penal establishments, lunatic asylums, and prisons, let us wisely recognise it as a provision of the Divine Mercy, and trust that mercy, diviner, may, in its own wise time, remove the necessity, and make provision for an ampler heaven by the destruction of hell, agreeable to the words of the All-Father, by the Prophet Isaiah, "O grave, I will be thy plagues! O hell, I will be thy destruction."

And now I have done. The truths I have endeavoured to teach from this Cathedral pulpit for some eighteen months past are such as I hope, by God's grace, may not be destitute of effect, or fail in quickening us all to holiness of life and purpose. A great stretch of theological country has been revealed in the consideration of the subjects we have together perpend. And I am sure that none of you will think that the whole has been said on what has been said, but that an infinitude of truths yet remain to be explored; and that Biblical studies, and the sifting of the problems of life, necessitate, more than ever, your reverent regard as a congregation, and our earnest assaying as clergy, to exhaust them (if that were possible) of their recondite meaning, and blessed, and wise teaching, and esoteric and infinite value.

Not a few of the less familiar passages of Scripture will be remembered by you that we have directed attention to, and striven to demonstrate the marvellous inspiration of. We have a last instance of this fresh before us. The text we have dwelt upon to-night might have been thought peculiarly unadapted for a minister's concluding discourse. A strange sort of benediction to his flock from the retiring pastor! A strange farewell sermon! But then you have not been unprepared from the first for any unconventionalities, however remarkable, on the part of your minister. At the risk of being thought singular, I have not hesitated to say just what I think in just my own way, untrammelled by traditions of what a minister ought to do or ought not to do. So it has been my rugged aim to be myself and none other; to copy no one; to follow no one; to pin my faith on no one's sleeve, but to strike out for myself a line of independent thought and action. Your constant attendance on my poor ministry, and the large congregations that have greeted me, and the crowded state again of this Cathedral Church to-night, justify me in the course I have adopted. Though, I tell you plainly, had my teaching resulted in empty seats, I yet could not have done otherwise.

But my conviction from the beginning of my ministerial life—and this I say for the benefit of those of my clerical brethren present this evening who have to-day been ordained to Holy Orders—my conviction has been that when a man has anything to say, worth the saying, he will never lack an audience to say it to. The common sense portion of the public, who are untethered from slavish adherence to ecclesiastical forms, and the dogmas of creeds, will ever appreciate a clergyman's straight speaking out; while the pitiful lispers of antiquated error will recite their inanities, and mumble their worn out doctrines, ever to less and less effect, and the world pass by unheeding.

The views I have enunciated from this pulpit are such as appear to have met an undefined want in the hearts

of many, and with conscience approving, and conviction of their truth intense, I have the satisfaction of knowing, that beyond all other, they are charged to inspire us with the highest resolves the soul is capable of.

Have I taught that good should be done for the sake of reward? Have I preached that we should live righteously for self-ends? No! No! that is not our theology. It could never be mine to suggest that heaven should be desired as an undeserved favour, or that hell should be shunned out of craven fear; but that the one should be lived, because we can do none other than practice virtue for its own sweet sake, and righteousness, and truth, and integrity, and love of human-kind, and the peace of God, and all that constitutes heaven. And that the other should be avoided from our vehement hate of violence and wrong, and the foul, and the feculent, and false, gruesome, unkempt, hideous, and impure, and all that with the abominable and mean, and vile and unholy, make anywhere a very hell.

Rewards and punishments, therefore, have not entered largely into our theology. It has been our aim rather to win men to heaven from the love of it, than preach them into it out of the miserable fear of its opposite; while, as for dogmatising on points of doctrine that none can understand, or insisting on this creed or that: this jot or that tittle, it has been far from me. My most earnest conviction being that—

The upright honest-hearted man,
Who strives to live the best he can,
Need never fear the Church's ban,
Or Hell's damnation;
For God requires no special plan
For his salvation.

The One that knows our deepest needs,
Cares little how we count our beads,
For righteousness is not in creeds,
Or solemn faces,
But rather lies in kindly deeds,
And Christian graces.

Creed being mastered by charity; belief being merged in brotherhood; faith in subjection to love—this is the whole of our theology, in weakness, as I, your minister, in the occupancy of this Cathedral pulpit have lovingly, I hope, striven to set it before you.

And now I leave you; were I to stay with you always I could but repeat these things, and say what I have said, perhaps in other words with new illustrations; but the theme would be the same—love to God, and love to man, and love to God shown, attested, proved by love to the neighbour.

Valedictory to you as a congregation, therefore, let me hope that this may be our heart religion, practically out-wrought, to whatever denomination we may belong, or may not belong, and let my last words to you from this pulpit good people and dear friends, regardless of creed faith, or belief, be to commend to your serious attention the apothegm that stands in continual need of our best efforts, practically to carry into action, viz: that "all religion has relation to life, and the life of religion is to do good." Amen.

POPULAR VIEWS OF HEAVEN.

The 412th Discourse of the "Sunday Evenings" at the Free Trade Hall, Manchester, was preached by a local philanthropist on March 27. It was the last of Four Sermons on "Heaven." Scriptural, and other illustrations were introduced.

Here is a passage:—

MY FATHER'S HOUSE.

Yes; heaven is like a house, not a church. We have had enough of church, but who has had too much of a beloved parent's house? We love the house of the parent who looks kindly upon one, who bears with one's faults and errors, who forgives one's sins, and who cheers and equips one for the battle of life! Who does not love the house where one's gentle mother puts on us the armour to protect us in the strife and whose love nerves us for the struggle we have to undergo? Heaven! our heaven, yours and mine, is like a perfect house, a house where we shall find somebody to love,

and others to love us; where we shall rest, and from which we shall go forth inspired of love to work for God and for mankind. That is the idea of Jesus.

And another:—

Some persons have queer notions about heaven. They think that we shall have to love fresh people; that entering heaven will be like emigrating from England to America, where one finds strange people, and we have to wait until we are known to them and they are known to us before we can feel at home with them and love them or receive love from them in return—a place where one does not know anybody. O dear me! who could relish such "emigrating" to heaven! I like the old minister's idea of heaven; a good old soul was he, and so eccentric in his ideas as to imagine that the souls of the horse and the dog he loved would be with him in heaven. It may be so; who can tell! Can that be a perfect paradise which has no birds! But there is one thing I feel persuaded of—that those who truly love each other on earth shall be permitted to continue that love in heaven.

The Sermon thus concludes:—

Besides, if you do not agree with my views of heaven, I do not ask you to leave our church. If you love God and your fellowmen, you and I can agree to work together, and yet think differently on some questions. A good friend of "Agnostic" ideas came to me one day, saying, "I should like to join your church, but, then, I have quite different ideas of immortality." My reply was that our church fettered no man's ideas, and provided he would seek to love God and his neighbour, we should allow him the liberty of pleasing himself whether or not he went to heaven; that was his affair, not ours. The result was that he joined us, and I suspect he has gradually learned to believe as we all believe.

I thank God that in heaven you and I will not be one or two of a vast crowd, without individuality or companionship, but that we shall be members of our Father's House, having brothers, and sisters, and companions, and "our lot in the end of the days," that is having our appointed work to do.

You may ask, "Does any body ever feel or see anything in heaven?" Yes; but it is not every body who is sufficiently sensitive, or able to bear the revelation. The apostle Paul had the curtain between the two worlds lifted a little, but he said he could not or dare not put into words what he had seen and heard. I believe that infants are very near heaven. The Irish peasantry say that when infants smile in their sleep it is because the angels are talking to them; and Wordsworth says, "Heaven lies about us in our infancy."

I think it likely that while I have been drawing your attention so much to heaven; some of you may have had or will have a revelation from thence. You may be walking along the streets at night, sitting in your arm-chair "when the hours of day are numbered," pondering on the past, thinking of the loved ones "who have gone before," praying, meditating upon God, when you shall hear a joyous strain of music such as you can never hear from the choicest chorus on earth; and its touching sweetness shall bring a gush of tears to your eyes and an inexpressible peace to your heart. At another time, you may be conscious of the presence of an angel, some departed dear one who was your other self. You will never see a "ghost" in the dark, for there are no "ghosts" either on the earth or in the heavens; the angels are all our fellow-creatures. When you have only just a glimpse of one of the angels, it will so enrapture you as almost to burst your heart for very joy. There are but few who can bear the sight of the glorious forms of the other world. Or, it may be while you are at prayer that God will fill your soul with His Spirit, His own presence—as John Wesley used to preach, receive "the divine touch"—it may be that then the glory of the Lord shall be revealed in your soul. It seems as if there is a glory in the room; you think it is lighted with heaven's fulgence; but it is the divine glory which has filled your soul with a sacred bliss as shall constrain you to fall upon your face, and cry, "O Lord, it is too much! another moment of this heaven would break my heart with joy!" Yes; heaven and its angelic inhabitants can be even felt and seen and loved while we are on the earth. The poet, Longfellow, believes this, or he could not have written his "Voices of the Night":—

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more."

These Discourses are published weekly, price one penny. The profit is for the support of the Cornbrook Orphan Houses.

Of a different complexion is the following View commented on below by a clergyman who is at present contributing a series of Essays to this paper on Bible Spiritualism:—

THE CHURCH HEAVEN.

"Many a mother will not find her son in heaven, and yet the Saviour will make her happy ; there can be no grief in the paradise of God, no, not even for a perished son. Christ will bring her some other woman's child who has been looking for his mother in vain, and he will say, 'Woman, behold thy son,' and to him, 'Behold thy mother,' and the wounds of the hearts of both will be healed."

It would be an interesting study to cull from Christian literature such specimens as the above, which appears this month in a leading denominational magazine. Nothing has more paralysed human feeling than Church dogmas on the other life. The inhumanity of such a statement, with its utter hopelessness of reunion, is one of the most fearful distortions the human mind has ever evolved under the reign of reasonless authority. Human nature can only develop through the affections. The church, with brutal heartlessness, teaches that it is possible for a mother to be happy in heaven, singing her soul away in everlasting bliss, knowing all the while that the son of her bosom is scorching in hell with myriads of devils, and that for evermore. The interchange of "bairns" is a grotesque effort of the theological mind to bridge over the problem of heavenly happiness. One mother strings her harp before the throne of the Lamb, and one son shouts eternal hallelujahs, while "the smoke of the torment" of their nearest and should be dearest "ascended up for ever and ever." Oh, Church, great is thy degradation ! Oh, Spiritualism, great is thy mission !

OURANOI.

MESMERISM AND PSYCHOLOGY.

CLAIRVOYANCE.

By "HUMNUR STAFFORD."

(Continued from page 258).

Ordinary sleep is said to be produced by an increased supply of blood to the brain. It is one way of producing sleep, but not the only one. The magnetic fluid is one of the component parts of the blood, circulates with it through the body, is revived by the action of the lungs and respiratory organs. A full blooded body possesses a greater amount of Animal Magnetism than one which is wanting, or one which has only sufficient for the needs of its own system. Whatever conduces to enrich or increase the quantity of blood increases the quality and quantity of the magnetic fluid.

The fact of a man possessing such a temperament or organisation, does not make him a Magnetiser unless he possesses the other necessary qualifications.

After eating, when the digestive organs are in full play, and every function of the body in action, there is a greater emanation of magnetic force, being the result of the action ; when there is no action there is little or no emanation. The power fluctuates with every derangement of the system, either nervous or functional. In the early part of the day, previous to taking food or exercise after sleeping, there is the least emanation of magnetic force than at any other time, it having been consumed by the person himself during sleep.

Healthy sleep is caused by the magnetic fluid which envelopes the brain, not as is supposed by an increased flow of blood to that organ ; certainly, the latter will cause a semblance of sleep, but it is a diseased action, not a natural nor healthy one.

This magnetic fluid, being of an etherealised nature, has a natural tendency to rise, and when its quantity or quality is increased by action, as of the digestive or other organs, it affects the brain, and sleep is the natural result. This fluid although perfectly impalpable and intangible to the exterior senses, yet possesses volume and substance ; it is known only to the outer senses by its effects, more particularly on the brain in the condition of sleep.

The action of the magnetic fluid is simply reversed in the case of sleep produced by a Magnetiser. In natural sleep the action is from the interior, in mesmeric sleep the brain is subdued from the exterior. It becomes gradually enveloped in a covering, as it were, of this etherealised fluid ; first the cerebrum succumbs to somnolence, then the cerebellum, and sometimes, but not often, the medulla oblongata follows (unless there has been great fatigue and nervous excitement). On this small portion of the brain being subdued or not subdued rests all the phenomena of Clairvoyance.

The different stages or degrees of magnetic sleep are regulated according to the extent of the influence exercised over the larger brain. The Mesmerist may only control part of the cerebrum, or he may influence and control the whole, and still have no power to affect the cerebellum, owing, perhaps, to an unconscious antagonism on the part of the patient. Just in proportion to the control he is able to exert over these two parts of the brain, will his patient be clairvoyant and amenable to his authority, for should both cerebrum and cerebellum be entirely subdued, the patient is at once removed from his control. This is not a common occurrence, many mesmerists have never encountered such a phenomenon, still it does occur with a certain class of patients.

In the first stages of magnetic sleep the Mesmeriser can produce almost any effect on his patient by placing his hands on certain parts of the head to stimulate the various organs to action ; in most cases he may bring out the leading characteristics of a patient in a remarkable manner, or he may become acquainted with propensities and idiosyncrasies that the patient himself had no intention to disclose. These first six stages, spoken of by Kluge, depend solely upon part of the larger brain, or the cerebrum and cerebellum being in a state of insensibility, while other parts are unusually active, the activity of the insensible part being transferred and added to the activity of another—the medulla oblongata.

No Magnetiser can control or direct its action independently of the rest of the brain, and if he has entirely subdued the cerebrum and cerebellum he is powerless to affect his patient, unless it should be that there exists between them some great tie of sympathy, and obedience be accorded willingly or voluntarily. The medulla oblongata, or primitive brain, is in the highest degree sensitive to impressions, and where the external senses are closed by the non-activity of the larger brain, becomes doubly sensitive and may be acted upon by a thought of the Magnetiser if the sensitive be so disposed ; for I repeat that the larger brain is wholly asleep. The Magnetiser can no longer say "I am master," he is then as much at the mercy of his subject as his subject was previously at his, so far as any control is concerned.

This is the state of magnetic sleep called extasis, wherein the outer material world fades into nothingness and the world of mind is opened up, where mind is conscious of mind alone, and, to the sleeper, the living realities of the spiritual world are the only tangible realities in existence. Matter becomes a shadow, and the mind or real self of the Magnetiser is alone visible to the Clairvoyant, his body is but the shadow of the real man ; there can be no delusion in the estimation in which the mind of the sleeper holds that of the Magnetiser. The naked truth stands out vividly in all its beauty or deformity.

Clairvoyance is then produced by closing the exterior senses to material objects, the vitality of the larger brain becomes centred on that part of the organism which is unaffected by the magnetic power, each atom of its substance becomes quickened with the increased vital force which has left the brain, for the time being, insensible or dead ; and except for the tie which binds body and spirit together, the sleeper is virtually dead to the exterior world, can only be influenced by thoughts and impressions of those who may be near, or those who have been near the spot.

Every thought and every action of a man's life is indelibly recorded ; he carries about with him, after the fashion of John Bunyan's Christian, a burden of his every action and thought, whether good or bad. In very many cases the thought is indistinct and undefined like a badly written page, which only the writer himself can decipher, in others, and especially where the thought has been expressed by an action, it is recorded so plainly that he who runs may read. If it be expressed strongly by some violent action or deed, it has a reflex or shadow dimly, but still clearly and sharply defined, which remains like a photographic picture on the spot where it was expressed. If a man occupies a certain house for a time and lives out part of his life there, the walls, roof, floor, and furniture of that house is a picture gallery of photographs of the man's actions ; I mean of those actions expressed with sufficient strength and force. A thought, if clearly and distinctly expressed, will make an impression of itself upon space, as you would term it ; but the actual thought or action you carry with you through the world, unknowingly and unthinkingly, except for the occasional reminders which memory gives you. You wonder

and speculate as to what memory may be—you advance many praiseworthy and laudable theories to explain its existence, but the fact of bearing upon your shoulders a graven record of every action and thought of your lives is, perhaps, too simple to be worthy of credence. I am amused sometimes when I meet with those on whom the light is breaking, and hear them in half amusement and half vexation exclaim, "How ridiculous never to have understood all this before, I might have known all about it if I had ever given it one thought—it could not have possibly been otherwise."

But to return to our Clairvoyant. When the senses are sealed to the external world, the mind or spirit of the sleeper is able to convey impressions to that part of the brain which is prepared, by its increased sensitiveness, to receive them. It can read all the thoughts of the Magnetiser—all his past life is laid open to its gaze, every action and every thought of his life, good or bad, if legibly written, is exposed to the mind of the sleeper. He can see all the Maguetiser sees, hears, or feels, for he reads the thoughts as they leave his brain. There is nothing wonderful in all this, nothing that should excite astonishment. So far as the ordinary Clairvoyant is concerned, he can only know what the Maguetiser knows, only see those scenes which have, at some time or other, been enacted in his presence, and in which he must have taken part, or have made—as he would say—an impression upon him; that is, he has given the affair rather more attention, and devoted to it more thoughts than to an ordinary occurrence in which he was not personally concerned. A Clairvoyant cannot tell of one circumstance of which the Magnetiser at some time or other of his life has not been conscious, he may have forgotten, it may never have cost him two thoughts; but if he has given it one, and given it clearly, it has become a readable part of his belongings. A Clairvoyant in the mesmeric sleep is also perfectly conscious of the pictures or photographs, if I may so term them, which exist within the range of his vision. Here I grant the knowledge is outside that possessed by the Mesmerist, but even its extent is limited to the capacity of the mind of the sleeper, or rather to his strength of perception, and also according to the clearness or defined shape of the pictured thought or action. These pictures become blurred and defaced if the particular spot be inhabited by many or different individuals who all contribute to this unconscious wall painting or photographing. The marvels of this kind of Clairvoyance, or thought reading, are too well known and accredited to make it necessary for me to go further into this class of phenomena.

(To be continued).

THE SECOND PRIZE ESSAY.

The four essays sent in explaining Mr. Lewis's allegory which he read at the Peckham meeting, and which appeared in the MEDIUM of March 18, have been adjudicated on, and the following one, marked "Mimosa," has been awarded the Second Prize of 5s. worth of books. The writer is a lady residing near Liverpool. The adjudicators consider that this essay contains points of merit of a superior order, though the aggregate of qualities were estimated to be in favour of the essay published last week.

INTERPRETATION OF THE ALLEGORY OF "THE FAIR ENCHANTRESS."

We have already heard that the name of the Enchantress is SPIRITUALISM. She may well be called "the daughter of a great king in a far-off country;" for Spiritualism comes from God. The marriages of the Enchantress represent the union of Spiritualism at different times with different religions, all of which have been based upon the belief in a future life, and the existence of spirits who are able to communicate with mortals; and Spiritualism, at least as I understand it, is no more than this. Those who say the princess never married at all, but "only bewitched her admirers, as in strange dreams," are those who assert that Spiritualism has nothing to do with religion; but that the seers and prophets mentioned in the Bible and elsewhere were only deluded dreamers. Those who deny the very existence of the princess herself are sceptics, who refuse to believe in the existence of spirits, or anything not material.

The Enchantress in the allegory selected her lords irrespective of their poverty or wealth. This certainly applies to

Spiritualism, whose adherents, whether mediums or otherwise, are to be found at least as often among the poor as among the rich.

It is difficult to fix the date at which the Enchantress first married, inasmuch as it is difficult to ascertain which was the oldest form of religion; but that of India is believed to be the most ancient; we may therefore infer that one of her earliest alliances was with Buddhism, the founder of that religion being himself a medium of a very high order.

The devotees of religion were often poor; hence the Enchantress is said to have frequently selected her partners from amongst the poor of the land. But if her lords were rich, she would induce them to spend their money on what the world deemed idle and useless schemes, as in the building of churches and schools for the dissemination of religious knowledge; and the more she led them thus to impoverish themselves the greater became their love for her.

The death of her lords represents the dying out of old religions, which, however, have not really died. Their forms have perished, but the spirit of them still lives. So the lords of the Fair Enchantress were removed from earth to the realm of spirit (her Father's house) and if they have ever returned to earth, it has been in a form so changed that they were not known again. Buddhism, as promulgated by its founder, died out, or became so changed that the real spirit of the pure faith taught by Buddha may be said to have fled long since; yet something of the same spirit now exists in Brahminism, which contains many of the admirable precepts inculcated by Buddha himself.

On the decline of some religion specially signalised by spiritual manifestations, some would assert that the age of miracles had passed away, and that spirits were no longer permitted to communicate with mortals; but others denied this, saying it was impossible—or, to return to the allegory, while some said that the Fair Enchantress had died of grief for the loss of her lord, others would insist that she could not die; and these proved right; for, if sought, she would always be found again, though in another country and in another form.

Thus, the various religions which have prevailed at different times have all been, more or less, connected with the belief in spiritual intercourse, which we now denominate SPIRITUALISM. This was the case with the Magi, or fire-worshippers of Persia; also among the Hebrews, who, although they were forbidden to practise magic, were often favoured with visits from angels. The same may be said of the early Christian Church, which gave place to the Church of Rome, also favoured, in spite of its errors, with the experiences of seers and mediums.

Sometimes a period would elapse during which there really was a dearth of manifestations; then it was supposed that the visits of spiritual beings had been discontinued in consequence of men's scepticism and worldliness. A period of this kind seems to have occurred among the Hebrews before the birth of the prophet, Samuel. "And the word of the Lord was precious in those days; there was no open vision."

But, according to some, this was never entirely the case; though there have been times when these supernatural visits have been confined to those who lived simple lives in desert places, far away from the scoffs and jeers of the sceptical. These were they over whom the Enchantress cast her spells, "leading them to her over burning deserts, and through howling wildernesses," that she might instruct them in her wondrous love, and teach them to utter her sayings, often hard to be understood by those who could not discern the hidden meaning of her symbols. It was in the wilderness that Moses saw the burning bush, and received his instructions for the deliverance of the Israelites from bondage. Another of these favoured ones was the forerunner, John the Baptist, of whom it was said he was "the voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight." Of such, too, are the yogis of India, famed for the performance of supernatural wonders.

Kings and princes disliked and feared this Enchantress. They dreaded lest men, in becoming spiritualised, should lose their respect for royalty and pomp. Therefore they frequently persecuted those who cultivated spiritual gifts; and this they were permitted to do, for though their victims often possessed the most stupendous power, they rarely or never used it for their own earthly benefit. This tested their love for the Fair Enchantress, who never failed to reward them, not, perhaps, in this world, but assuredly in the next. Advancement and glory on earth was seldom their portion; these the Enchantress reserves for her own fair country; those who suffer most for her here enjoy the greatest happiness there. "If men sought her society to profit by her enchantments she fled them, or banished them from her presence." Whoever cultivates Spiritualism for the sake of gain, invariably fails to attain his end. Spirits know the minds and hearts of those they approach; they see their character "in the very air surrounding them." The mission of Spiritualism is not to make us rich; neither must we separate her from her lord. Spiritualism must be cultivated along with religion, or it will lead to no good. But if we cultivate it for the love of that which is spiritual, it cannot fail to make us better and happier.

The last appearance of the Enchantress was the loveliest of all; for the last true religion is Christianity; which far exceeds in beauty any that have preceded it. Many, however, though

they are willing to believe that supernatural wonders took place in the past, insist that these things are of the past only; and that modern Spiritualism is antagonistic to Christianity. Why should they say this? They contradict themselves; for they believe that God sends angels to guard us. One of the most orthodox of religious poets (Keble) pictures an angel-child permitted to watch over her sister left on earth.

"What if, henceforth, by heaven's decree
She leave thee not alone,
But in her turn prove guide to thee,
In ways to angels known.
Oh, yield thee to her whisperings sweet;
Away with thoughts of gloom!
In love the loving spirits meet,
Who wait to bless her tomb.
In loving hope, with her unseen,
Walk as in hallowed air;
When foes are strong and trials keen,
Think 'What if she be there?'"

MIMOSA.

THEOSOPHY.

MAN AND BRUTE: OR, ORDER IN NATURE AND SUPERNATURAL ORDER.

There is infinite order in nature, and man is the crown of nature. In the very constitution of his body there is every force exemplified and every beauty of the animal world is surpassed. But we are told that this is all; that man's powers are the same in kind as those of other animals, that there is only a difference of degree. A vast amount of plausible argument may be adduced in support of this position, and it is very difficult to show where the anthropoid ape's body differs essentially from that of the lowest black races; whilst the mental powers of the latter seem scarcely above the instincts of the brutes that most resemble them.

On the other hand, if much may be said on the side of pure naturalism, far more may be adduced in proof of the existence of an impassable gulf between man and beast. We should surely judge of man by what he is capable of becoming, not by his lowest known condition; and if we look at highly developed men, what do we see in them? We are bound to recognise prodigies of intellectual faculty and achievement, microcosms of thought, gigantic development of moral good and evil; constituting, so to speak, angels and devils. If we thoughtfully contemplate men possessed of these characteristics, we feel the difference between them and brutes to be more than striking, more than one of degree. We are driven to conjecture the existence of characteristics, which place a vast gulf between the man and brute.

Reflection should change this vague feeling into clear perception.

1.—Have not men a power of conscious self-determination, or free-will? Is not the exercise of this free-will their delight? Is it not associated with a sense of right and wrong, of responsibility, of merit, or the reverse, called fault, crime, guilt or sin?

2.—Does not the faculty of speech, which men possess, imply the power of abstract thought, and this again involves unlimited possibilities of progress, not only in every department of physical science, but also in ideal wisdom, and therewith in orderly development with the entire man.

3.—As a result, in part at least, of man's moral consciousness, of his susceptibility to ideal beauty of character, and suggestion of moral order from the visible universe, together with reasonings from effect to cause, there have arisen in the human mind various theories of religion and philosophy which are intended to account to man for the existence of the world, his fellow creatures and himself—to explain his origin and destiny. And do we not recognise in these same religions and philosophies the mainspring of half the civilisation, the virtues and vices of mankind; their exaltation into beings of celestial mould of excellence or preternatural wickedness?

4.—Moreover in every age, and in this last age especially, have we not evidence overwhelming in quantity and quality, and infinite in diversity, that man's intellectual and moral qualities have an existence which survive the change of state called death.

These four considerations, as it seems to me, go very far to prove that man is a being essentially different from the brutes, and, therefore, that the merely natural order recognisable by our sensuous understanding does not comprise him within its range. It does, however, include his merely animal nature, the material basis of his life. Through this lower part of his constitution he is a subject, or forms a portion of this order. This order every year tends to appear more perfect, more infinitely orderly, and yet science seems as far to-day as it was thousands of years ago from solving the mystery of life itself, from accounting for the most universal phenomena of mind, not to say the numerous, but abnormal phenomena of psychology, which, though occurring daily, meet with obstinate denial from our leading men of science.

This self-complacent, soi-disant, "most advanced thought and science of our time," invites us to believe that man is only RATIONAL when he stifles the desire to discover the intellectual and spiritual cosmos of which his own mind forms a part. It would be strange indeed if the order ceased to exist in the very sphere of being where it would seem of most import and most to be expected: if the crowning work of creation should alone exhibit purposeless confusion and contradiction of all that went before. And yet if the moral world is without a key, if there is no meaning in history, in philosophy, in the aspirations of the artist and the poet, or if their meaning is but a phantom hallucination, we must believe that man, the crown of creation, is the only portion of it that is an unsightly chaos, a wretched inexplicable self-contradictory illusion. Our whole being protests against such a conclusion.

Yet there is ground for the advice which scientists give us to stifle the desire to discover by mother wit the mystery of being, to build a Babel tower that shall reach to heaven. How many have engaged in such a work and have only found confusion as their reward! But let us hope that if we resolve never to cease striving to accept a place in a divine, moral and spiritual order, THAT will be revealed to us, and that we shall find it infinitely more satisfying to our nature, rational, moral, and emotional than the comos revealed to us by the microscope and spectrum analysis.

S. E. BENGOUGH.

MAN'S PHYSICAL CONDITIONS.

REMARKABLE "FASTING" CASE.

The "Glasgow Daily Mail" says:—

"A remarkable 'fasting' case is at present exciting considerable interest in medical circles in Lanarkshire. It appears that a girl named Christina Marshall, between thirteen and fourteen years of age, and daughter of Gavin Marshall, road surfaceman, Chapelton, near Strathaven, has not tasted food since the New Year, and that even for a considerable time previous to that date she partook of little or no nourishment. She took ill during last autumn, and was treated by Dr. Jas. Dougal, Strathaven, for pulmonary cold. After a time she got better; but instead of reaching perfect convalescence she relapsed into a thoughtful mood, betook herself to bed, and expressed the greatest disinclination for all kinds of food. Her parents were at their wits' end, and the neighbours tried to tempt her with every little delicacy they could think of, with but little success. The doctor also tried to persuade her, but to all entreaties she would only burst out crying, and say, 'I canna tak' it the noo, I'll tak' it when I'm able.' A week before the New Year a sister persuaded her to take a very small piece of currant bun; but since then she has not been known to take any nourishment beyond a teaspoonful of water two or three times a day. The doctor feels that he can do nothing as long as she refrains from eating, and her parents and relations have at length, in despair, given up trying to persuade her to take food. They still cling to the hope, however, that a change may take place which would create an appetite, and any suggestions from medical authorities would be thankfully received by the parents. Another curious fact about the case is, that she is rarely known to sleep, and appears to be cognisant of all that takes place in the room, both by day and night. She is dreadfully emaciated, and frequently complains of a pain in her head. She dislikes noise, and objected to the Bible being read to her, saying she knew all she wanted by heart. Her pulse is perfectly natural, and her tongue shows a healthy colour. When three years old she had a long illness, during which she took no solid food, and her recovery at that time astonished the doctor then in attendance so much that he named her 'the little miracle.' " DAILY TELEGRAPH,"

April 28.

EXTRAORDINARY EFFECTS OF RELIGIOUS HYSTERIA.

The celebration of the anniversary of the establishment of the Salvation Army in Bishop Auckland was celebrated on Saturday night by a public tea and the usual demonstrations, and on the Sunday night by services conducted in the manner characteristic of these people. On the latter evening the proceedings were invested with an extraordinary character. The meeting was protracted till an advanced hour, and the services attended by the usual enthusiasm, gesture, declamation, etc., the result being that a number of persons of both sexes threw themselves into attitudes usually associated with dervishes and other eastern worshippers. Among the victims to the prevailing excitement was the daughter of a well-known tradesman and a couple of domestic servants, all of whom were lying prostrate. In the first-named case, after the father and the police had been communicated with—Inspector Mutimer and Sergeant Rispin being in attendance at a late hour—the girl was taken home in a state of apparent unconsciousness, and Dr. Maynard called in. The other girls did not reach home till half-past nine yesterday. A considerable number of people gathered round the Salvation Factory in Peel-street, one man using a ladder in order to get a look inside the building. The affair has excited much comment and not a little indignation in the town.—"Northern Echo," May 3.

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The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 13, 1881.

NOTES AND COMMENTS.

We gave the First Prize Essay in elucidation of the allegory of the "Fair Enchantress" last week, and the Second Essay appears in this issue. Readers should look up the allegory in the MEDIUM of March 18. The original paper and the Prize Essays contain much good thought.

Mrs. Richmond's discourse hints at an interplanetary philosophy like that advanced by Mr. McDowall, from whose pen another paper will appear in next week's issue of this paper.

The true progress of Spiritualism is surely marked by the power of mind exhibited in this present number of the MEDIUM. The thought advanced is of the most progressive kind, fresh with inspiration, and in all the odour of reverence.

It is not at all necessary to be atheistic, blasphemous, agnostic, in order to be a free thinker. The Manchester Philanthropist's sermon on Heaven gives a fine illustration of the religious influence of free thought.

Our issue this week is not alone remarkable for the advanced views which it publishes; it is also noteworthy that the bulk of the matter emanates from the occupants of pulpits, the recognised teachers of orthodox congregations. Some half dozen reverend gentlemen and preachers contribute to our present issue. We do not infer that ideas are better because emanating from a clergyman, but we name the fact as indicating the tendency of the times.

The testimony on behalf of Mr. Fitton's manifestations is overwhelming. We well knew that such testimony was in existence, and having for many years been practically acquainted with similar manifestations, we saw nothing extraordinary or unbelievable, from our point of view, in Mr. Tetlow's reports. There is a class of "Spiritualists" who know nothing experimentally of the matter, and who are the worst foes the Cause has got. They are as unspiritually minded as they are ignorant of mediumship, acrimonious and uncharitable in their frame of mind. They therefore cry down all as imposture, or proceeding from improper motives which does not come down to the level of their own narrow conceits. We have heard such persons—well known in the Cause—say that they did not believe a materialisation ever did take place. We point them to the testimony in another column.

The kindly manner in which the call for the forthcoming testimony was received, is a good indication that the influence

is of a high order. When mediums and seance-holders fly into a rage when their doings are alluded to in any other style than that of flattery, it shows that they are the creatures of a low selfish influence.

It has been a pure love for mediums, and anxiety for their welfare that has dictated every word we have said or written respecting them. Those who have been actuated by a similar pure and disinterested feeling, have alone been able to understand us aright.

The article on "Clairvoyance" shows the key that must unlock the mysteries of Spiritualism. This article was commenced two weeks ago. The present is the third instalment. The series on "Bible Spiritualism" will be resumed next week.

The Manchester friends seem to be on the right track in respect to "Home Circles" and individual spiritual culture. It is the normal reaction from the committee system which proved such a blank for Spiritualism in the district. Their arrangements and report may be found on page 301.

From remarks that occur in Archdeacon Colley's sermon it appears that his ministry in Natal has been very successful. In addition to his large congregation in the cathedral at Pietermaritzburg, he reached a large outside audience through his sermons being published in the newspapers and in pamphlet form.

CIRCLE & PERSONAL MEMORANDA.

Mr. A. Duguid has been working for the Cause in and around Glasgow, and it was his intention to visit other places in Scotland.

Dr. J. Simms, the celebrated physiognomist, is at present lecturing in New Zealand. When we heard from him last he was in British Columbia.

Mr. Berks T. Hutchinson and Mrs. Hutchinson have arrived in this country from Cape Town, South Africa, and are, for the present, staying at Southampton.

Mr. Holmes, it is reported, had a most successful tour in Yorkshire. He will be in London again on the 22nd and can fill up some evenings if meetings are arranged for him.

Mrs. Jones, 255, Crystal Palace Road, East Dulwich, desires to call attention to her Tuesday evening sittings, at which Mr. Towns has given very satisfactory spiritual descriptions.

Mr. C. Bradlaugh will deliver a lecture on the "Science of Language," on behalf of the Hall of Science Students' Association, at 142, Old Street, City Road, on Wednesday evening, May 18, at 8.30.

KENSINGTON.—Mrs. G. Nokes has arranged with a well known medium to give sittings on alternate Monday evenings at 7.30, commencing Monday, May 16. For particulars, address—2, Scarsdale Villas, Kensington, W.

Mr. T. M. Brown will remain in the North another week. He will visit Newcastle, Gateshead, and Chester-le-Street. Address all letters care of Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne, up till Tuesday. Mr. Brown is arranging another tour South.

Mr. A. F. Tindall will shortly give a lecture on his experiences as a musical medium, interspersed with examples of his compositions. He proposes to give it at Quebec Hall, and then at the Spiritual Institution. It is a very interesting subject, and will, no doubt, be very popular.

Mr. Swindin announces the commencement of musical practice at Goswell Hall on Sunday evenings, at 6 o'clock. There is now an organist to lead. These musical exercises before the service may soon become the most interesting part of the evening's duties. We hope the attempt will meet with every support.

To meet the requirements of his friends in this part of London, Mr. Towns will give frequent sittings at the Spiritual Institution, 15, Southampton Row. The first will be on Friday

evening, May 20, at 8 o'clock. The contributions will go towards the Woman's Work Fund for the Gratuitous Distribution of Spiritual Literature. Only friends will be admitted.

ON Tuesday evening May 3, at Quebec Hall, Mr. J. Veitch delivered an historical lecture upon the "First Crusade." The theme was treated by him in a manner that clearly showed he was at home with historical subjects. On Tuesday the 17th we are to be favoured by him with a lecture upon Martin Luther, and, judging from his previous efforts and the remarks passed by persons in the audience, it will be of a character that will certainly be worth listening to.

SPECIAL attention is invited to the Annual Meeting of the London Society for the Abolition of Compulsory Vaccination to be held in Neumeyer Hall on Wednesday, 18th May, at 7.30 o'clock, Mr. P. A. Taylor, M.P., President of the Society, in the chair. Professor F. W. Newman, Mr. Alex. Wheeler, Dr. Nichols, Mr. Tebb, and other friends of the movement are expected to be present. Neumeyer Hall is a pleasant and commodious assembly-room, recently erected in Hart Street, Bloomsbury, close to Oxford Street and the British Museum. Tickets for reserved seats may be had of Mr. William Young, Secretary, Gray's Inn Chambers, 20, High Holborn, W.C.

Mr. and Mrs. Herne gave a seance at the Spiritual Institution on Wednesday evening week. There was a large and harmonious attendance. A young gentleman who had not before been present at a sitting sat beside Mr. Herne and had a chair linked on to his arm while his hand was held. Chairs were put on the table. The voices were good. The spirits recognised old friends, and pointed out that a gentleman, quite a stranger to the mediums, had lost some harness. He caused some amusement by his prompt inquiry as to who had taken it. The influence was good, and a satisfactory feeling resulted. The sum of £1 6s. was collected for a Spiritualist in need.

SEANCE REPORTS.

We, the undersigned, do hereby certify to the truthfulness of the materialisation phenomena reports, which have appeared in the MEDIUM; reported by James B. Tetlow.

(Signed)

MR. and MRS. TAFT, 39, Plain Street, Oldham.
MR. and MRS. ELLIOTT, 280, Shaw Road, Oldham.
THOMAS KERSHAW, 10, St. Peter Street, Oldham.
SARAH ANN KERSHAW, 10, St. Peter Street, Oldham.
HANNAH TETLOW, 59, Manchester Road, Heywood.
JOHN S. TETLOW, 4, Osborne Street, Heywood.
JOSHUA WHATMOUGH, Hare Street, Rochdale.
MRS WHATMOUGH, Hare Street, Rochdale.
JAMES LITTLEWOOD, Rochdale.
A. A. LITTLEWOOD, Rochdale.
MRS TAYLOR, Harehill Road, Littleborough.

TO THE EDITOR—DEAR SIR,—I have read your few remarks on the several accounts of seances given by Mr. Fitton, of Littleboro', and described by Mr. Tetlow, of Heywood; I may say that I can fully bear out his statement of facts. I have sat with Mr. Fitton over a dozen times, both in my own house and elsewhere, and can testify to the genuineness of the phenomena. I have witnessed the growth of a small glimmer of light (no bigger than a shilling) rise into a full form, walk about amongst the sitters, talk with them, and stand to be examined, and then gradually vanish from our view. I have, also, seen the medium and a full sized form in the middle of the room within the reach of my hand, also forms with faces and hands black, or copper-coloured, the medium being in view at the same time. I have had my own infant daughter materialise through him, also my father, which, I am happy to say, gave me every satisfaction; and I must certainly say that Mr. Fitton is one of the most useful mediums living—besides his physical mediumship, he is also a trance, clairaudient, and clairvoyant medium. I hope you will give this a little space in your excellent paper, and thus give one more proof of our glorious truths, and oblige, yours in the bonds of truth,

JAMES MURRAY.

57, Grosvenor Street, Rycroft,
Ashton-under-Lyne,
May 4, 1881.

PENGE.—On the invitation of Mr. W. L. Webb, given about twelve months ago, Mr. R. Gunton, the conference missionary of New Jerusalem Church, delivered some sermons and lectures in Penge Hall, during the latter half of 1880, which were highly successful. About the new year the nucleus of a New Jerusalem Church Society was formed. Two gentlemen, Mr. Webb and Mr. A. Wilson, each offered land on which to build a church. The site offered by Mr. Wilson was accepted, and it was soon found that including the ground and other gifts the Committee had £750 in hand. It is estimated that another £1,000 will be required. A front elevation of the proposed church has been engraved and printed, with the above and other particulars, on a circular. Contributions may be sent to the treasurer, Mr. Alexander Wilson, Fountainebleau, Anerley Park, S.E.

[From "The Times," Chicago, April 18, 1881.]

PERIHELION PROPHESIES: THEIR FURTHER FULFILMENT.

A Lecture by

MRS CORA L. V. RICHMOND.

Mrs. Cora L. V. Richmond—or, an intelligence purporting to be an ancient Astrologer—delivered a Discourse on "Perihelion Prophesies: their Further Fulfilment," to a crowded house at Fairbank Hall on last evening :

Can ye not discern the signs of the times?

Mat. xvi., 3.

Our subject for to-night is "Perihelion Prophesies; their Further Fulfillment." There are doubtless within this audience a large number of persons who remember that three years ago last December, and two years ago last December, we delivered addresses in this city through this medium, concerning the approaching perihelion of the planets, and the probable physical and spiritual results that would ensue upon the earth. Many of you are in possession of those utterances in printed form, and it would be well for you to revert to them if you have not already done so, that your memory may be refreshed concerning what was then stated. Many of the statements therein made have been fulfilled, not only in a general sense, but also in a literal and specific sense.

It was anticipated by many not exactly within the realm of science that the perihelion of the four largest planets in the solar system now in progress would affect in some degree all planets in the solar system. Astrology more especially declares that not only when one or more are in perihelion, there is a specific and distinct relation, which relation—the conjunction or perihelion—affects all other planets and the peoples upon these planets. The earth is the only planet where you can take cognizance of the effect.

There is a theory in science that, if one atom were blotted out of the solar system, every other atom would be affected by that; also, that if one planet were to be disturbed, and were it possible for it to be annihilated, it would portend annihilation to the whole.

While it is true that the absence of any planet at any given place in the solar or other stellar system would not be discovered, so far as the missing rays of light are concerned, until after the time that would be required for the absence of that light to be noticed; and that, as light only travels at a certain rate, it would be a long period before the light from any one of the planets in perihelion could visibly affect your earth, yet it is true that in all forms of organic life there is a kind of sympathy beside that which is caused by time and space. For instance, in the human organism there is a simultaneous pulsation throughout the whole body, which must not be because the globules of blood pass rapidly from one portion of the body to another, but that simultaneous pulsation denotes that the life current is equally active at certain prominent points in the physical body. There is in the life of all animals, and even some kinds of vegetables, this singular kind of pulsation of sympathy; and it is quite true that if a poisonous substance touch the exposed inert membrane of any portion of the physical body, instantly death ensues. It is not caused by the blood taking up the poison; it is not caused by the poison entering into the physical organism, but it is caused by that particular sympathy to which we refer. The endosmose and exosmose action of organic substances, notably bodies that have sensation, is an expression of this sympathy. Now, throughout the visible universe, aside from the attraction and pulsation of light, there is a finer pulsation which is electric, and a still finer pulsation which has no name, but which we will call spiritual; so that, if the sun were at this moment to be blotted out, although thousands of miles intervene, and you would not miss at once the absence of the rays of light, there would still be an instantaneous effect upon the whole solar system. It would not require length of time, nor duration of years, nor cycles, for the effect to the earth or the outermost planet in the solar system. That is what we mean. Then, by the effect of the perihelion, no ray of light that pertains to the planets under perihelion will reach your earth for a long period, but another pulsation, which is not light and does not require time for its transmission, is reaching you now, reaches you continually and expresses nearer than anything else the pulsation of the spirit of the solar system. Under the dominion, therefore, of that spiritual law which astronomy does not recognise, but which ancient science and modern philosophy do, there is a law which affects your earth in reference to the planets now in perihelion, and that law is the inverse of what affects those planets. Receiving more than their usual strength and light from the sun, being in a position to magnetically and electrically absorb a greater proportion of vitality and life-giving force, the earth suffers correspondingly a depletion, and you are in the ebb-tide, of which those planets are now receiving the flood-tide, of

spiritual as well as material light. We mean by this, that the meteorological changes occurring in the present year—that notably have occurred, and that have been noticed as being unusual and almost unparalleled within the history of man, are caused by the planets in perihelion; that notably physical changes of a more marked nature will transpire during the coming summer, and that these will be in contrast with the winter's experiences sufficiently to call attention to the fact; that notably the physical atmosphere does not disturb the moral atmosphere of earth, as some philosophers suppose, but that the moral and physical atmosphere are alike disturbed by the same causes which are remote, perhaps, but in the very nature of things belong to the soul and body of the universe, and that the moral disturbances occurring in the high places of the earth, and unusual kind of crimes and excesses, are the results of the same causes that produce the physical and meteorological disturbance, and that in the present aspect of human life, while the average spiritual and moral welfare of the earth was never greater, you are continually startled by the development of tendencies in people to do things that you never suspected they would do, the development of morbid thoughts, feelings, desires, and particularly a desire to end in violence their own or some one else's life. Considering the degree of civilization and moral culture in the world, violent crime within the past two or three years has been unprecedented in the world's history, and considering not only the greater facilities for suppressing crime, but the fact that education is supposed to be a direct counterbalancing influence against the tendencies of moral evil, it is a singular fact that suicides and many violent murders within this year have been among those of people of the highest moral and intellectual status, those among whom you would name your best citizens, your most promising, successful and prosperous business men. Yet such is the tendency of the effects of this perihelion, spiritually as well as physically, that whatever is dormant will be unfolded, whatever the tendencies are they will be exaggerated and aggravated, and if there is physical disease, this also will have acceleration, and many will suddenly recover from lifelong ailments, while others will as suddenly disappear from earth under seemingly no adequate physical cause. If these things were not occurring around you now continually, and if your attention was not daily called by the public press to some unusual condition of crime in the public mind, we would not aggravate your consciousness by referring to it, but it is necessary, not only for your information but possibly also for your protection in this—that those who have knowledge of the spiritual laws in the universe, as those who have knowledge of the physical laws, may in some measure understand better their own condition and the condition of those by whom they are surrounded, and not misjudge harshly nor hastily that which prompts to any action, since the causes lie very deep, and since you are all equally under some form of disability, physically, or mentally, or morally.

We would call attention to the fact of the disappearance from Europe of the only imperial monarch. Notably the assassination of the czar was foretold in one of the discourses before referred to—that of 1879; notably, that his assassination, deplorable as assassinations are, but always when political the result of preceding political crimes—notably this puts an end to imperialism in Europe, and for the first time all of the people of Europe can look forward to a day of freedom. When any kind of constitutional government intervenes between the monarch and the subjects, there is an end to absolute despotism. So that absolute despotism does not now exist in any nation of Europe. What this portends before the end of the year depends upon the degree of imperialism that attaches to other monarchies, and when Bismarck is dead Germany also will be nearer a republic than any other nation except Russia. When the power of armies, which in itself is a power of the worst kind of despotism, shall cease; when Germany shall no longer feel the necessity of robbing her citizens of the better part of their life to serve the military despotism, and when a united Germany shall have lost its freshness and finality, and there shall be no longer a desire, even under that unity, to subserve the purposes of tyranny and ambition, the Protestant King William, who thanked God for his victory over a Christian France, and prays that same God for the triumph of his empire, will learn the lesson also that in order to be thankful adequately for victory of armies there must be adequate freedom accompanying it. And this is one of the portentous signs of the times, that not only now, and the end of this year, and notably between now and 1885, the entire chess-board of European politics and governments will probably have changed. Gradually, in England, as she long since learned the lesson of doing by moral force that which would inevitably have to be done by physical force, that is, granting the rights of the people when she could not avoid it—notably, therefore, England, though walking ever slowly, will finally rally to the first premises and propositions of her greatest statesman—the greatest she now possesses—and banish and disband the disgraceful armies that are trampling upon the rights of innocent people in distant lands; notably she will do this, and we trust before her Gladstone shall be called to the silent land; notably, also, such changes will

transpire as will awaken the long slumbering dreams of the full freedom of Italy, and the entire enfranchisement from the thralldom of that which cannot but be a ban upon her, the present papal power; and while Ireland is steadily preparing to enforce the recognition of her wrongs, if not to maintain her rights, there are other countries, small of territory and numbers, that are not forgotten. Who does not remember Kossoff? Who has forgotten Poland? Who, with the spirit of freedom, does not thrill to remember that ere long the opportunity of these long-suffering smaller nations will have arrived, and the great hour of freedom and triumph, that comes through sore discipline and trouble and heart-bleeding and long suffering, will at last be won? This is a year of terror to tyrants; this is a year of entire demolition to many forms of servitude, and also to moral cowards who shrink from avowing principles and who strive to conceal their real opinions behind the veil of policy—all will be rent in twain, for newer martyrs are added to those that have arisen in freedom's name.

At home, you may think there is little to fear. America is under no form of imperialism, except that of Mammon. Do and say what you will, this is a form of tyranny that at the present time is indeed very exasperating. But the hour is not yet come, it has not yet fulfilled the entire measure of its wrongs. The people as yet are its allies, consequently the monarch will not be overthrown until the people have become aware that it is their foe. This will require perhaps a century or two yet. But these are times of rapid culmination, and it would not be surprising if the most intelligent citizens of this republic should one day rise and declare, through legislation, or other direct means, their freedom from the yoke of monopolies which are in themselves organised powers of mammon's growth. We do not speak of this to alarm you. Many of you are capitalists; all of you wish you were; but the time is coming when you will wish you were not. The form of a republic is largely in favour of humanity, and when land is not spurned unless it is worth literally its weight in gold, and when soil is not considered dishonourable if it come in contact with human hands, and when golden grain shall be valued in equal proportion to golden ore, and when labour shall be the standard of valuation, you will have recovered from your tyranny. Until then uncertainty in finance, political disturbance and perturbation, threatenings of renewal of old-time conquests and contests will be the order of the day.

There is no other domain for politics to enter now excepting that which concerns the vital interests of the people. Slavery is abolished, and is no longer a matter of speculation; unfortunately, this being so, led to the necessity of war for its abolition, and if there is any other kind of life that will do service for Mammon instead of the chattel slave, that life will be pressed into service even if it is your own. Remember this while you are suffering under the yoke of over-worked and over-spent hours in counting-room and dusty shop; remember this, that Mammon claims her own, and that they who worship it even afar off must feel the fetters of the chain until the earth shall become the Lord's and the fullness thereof, and until the labour of the hand and brow are the only standards of valuation in the wide world.

To-night, however, we are to give you merely the effects of the perihelion as connected with the moral and spiritual upheaval. We have noticed that within the last few months there have been unusual crimes. You will also notice, perhaps, within the circle of your own acquaintance, that there are unusual occurrences—different forms of disease appear, baffling the physician; sudden deaths occur that seemingly have no adequate cause; you will find in the whole range of society an unusual series of events transpiring, sometimes hidden, sometimes only partially so, sometimes cropping out in unexpected suicides, which, however, may have had its seed sown long ago, and these unusual perturbations have helped to ripen and bring into activity the effect. Inebriates, those addicted to any kind of intemperance, will find themselves—and have, more than usually—unable to resist the demon of their temptation. Be gentle and kind and strong and firm for such as these as you come in contact with; they know not of all of their strength and yours too, while you will also have need of the strength of others to carry you forward in the conflict that is now going on, and which is a steady undermining of the usual forces of life. The coming summer will be a trying one. Do not be frightened. You will be prepared to meet it in exact proportion as you rely upon spiritual more than physical powers, for the physical powers of the universe are depleted just now. There will not be the usual amount of strength; you cannot draw from the usual sources, the mountains will have lost their charm; the seaside will no longer banish pain, medicinal springs will have lost their value, and the world will be singularly distressed and disturbed for lack of material panacea for physical ills. This is an indication that you should turn to another and higher source. There are ways of stilling pain other than those that are physical, and the great magnetic forces of the universe are forever active, while legions of intelligences fill the upper air ready to bring you aid and strength if you will but seek aid and strength in that direction. Mr. Tyndall challenges God through the agency of prayer to heal the sick in a given ward of a hospital; but he who app-

roaches Deity at the point of a sword or within pistol range, even though it be intellectually, is not supposed to be in the best condition to be the recipient of the benefits of prayer. They who approach spiritual services by spiritual avenues will find the surest remedies. But it behoves all who are in communion with those higher forces of the universe to accept this warning and hint in time, and to keep open the avenues of spiritual intelligence and aid, not merely that it may serve your selfish purpose, but because the spiritual aid is ever the best.

The lesson will be learned that science, when baffled by physical law beyond her ken, can do no good to mankind, and if this has not been learned before, it certainly will be taught again and again, until the lesson is fully learned; and in this hour of material triumph and of universal temptation; it is best for you all to turn to those sources of spiritual strength within, to summon all the powers of your own spiritual nature, and, standing upon that eminence, you can look with unconcern upon the depletion of material life round you.

It would be a wonderful speculation—and if you could realize that it is more than a speculation, a wonderful vision,—could your eyes behold what is probably transpiring upon the planets in perihelion. While you are suffering they are rejoicing. While you have added weakness they have added strength. While the earth has its storms, tornadoes, tempests, and snows, there is there such summer time and such wonder even in those wonderful planets as makes all souls rejoice. Are they inhabited? Yes. Are they peopled with beings like yourselves? Yes, if to be like yourselves means to be what you will be a thousand million years from now. Are they in the enjoyment of physical and material blessings of organic life? Yes; but such organic life as you have pictured in paradise, and such forms as you have pictured angels to wear, and such added life and glory from their present position and the spiritual results of it, that could your eyes even behold it for an instant the glory were too dazzling, and could your minds perceive it your comprehension would fail you.

There is this wonderful law, that in the balance of the solar system as of the whole universe, where one portion is in darkness another portion is in light. When it is night here in your city, it is day in China. When it is winter here, it is springtime elsewhere, in Australia, and in the western islands. So when you are under the shadow of this great and wonderful wave that is sweeping over the solar system, they are in the heights of its light, its glory and its blessing. Some time the earth will be there also; some time in the time of its revolution there will arise an hour when politically, spiritually, socially and physically, the world will be redeemed. What time the sun sheds its greatest light upon you and the spiritual splendours also pour forth their wonders, what time also the ancient famine of death has had her fill, and all the terrors have departed from the theologies and tombs and sepulchres of human shame and crime; greater than that which was the symbol of all human hope when Christ rose from the tomb; and it will be the hour when the earth rises under some day and year of perihelion, when her sun has risen and the light of it is not quenched; when the glory and strength of a new truth shall have seized the minds of her inhabitants, and when with full power and splendour the spiritual hosts throng in upon you, the very preparation for which they are making at this hour; for in the day of sorrow the comforter comes, and when the comforter comes the spirit of truth shall come to abide, and all planets and worlds spiritually and materially are redeemed by this same light whose symbol is the sun, but whose real soul is the soul of the universe forever.

Take time; make room; give warning; for all the voices of the earth are upon you, and this, though pictured by ancient sages as the end of the world, and though believed by some forms of modern worshippers as the literal time for dissolution of all things, is not meant; for in that wonderful symbol that the greater of the pyramids reveal, the symbol of the present year, 1881-and-a-half, there is a typical illustration of the ancient long year, which means the period of the revolution of the solar system round the central sun, Alcyone, and of which this year is the culmination from a given point in Egyptian history. Now mark; it occurs at the time of the perihelion; it occurs when all these physical, moral, and spiritual forces are exercising such wonderful sway over the earth, and it occurs also when Spiritualism reaches its thirty-third year, which was the typical year of the Christ. Buddha in his thirty-third year received the wonderful revelation of Nirvana. Jesus in his thirty-third year was crucified and ascended into heaven; and the spirit of Spiritualism at this time announces to you a newer and higher epoch in its history, and bursting away from the tombs and sepulchres of the past, it will make itself known to the fleeing multitudes who endeavour to escape from the darkness of uncertainty surrounding the future in a time of physical trial. If earthquakes and tornadoes and epidemics are upon you, you will not call upon the name of that darkness which means annihilation, or that terror which means eternal torture, but upon the name of God, whose ministering angels are about you, who encircle you round about with their pinions of light and mercy, and who uplift and sustain you. In the hour of trial, during the war of the rebellion, Spiritualism ministered to many hundreds

of thousands of households, whose sons had gone forth, their first-born, and were slain under the ban of Moloch, the king of slavery. There goes forth throughout the land another cry, and they who mourn and they who are in distress will neither turn to a blind and dumb nature, voiceless to their cry and senseless to their complaint, nor to a far-off, angry God, but to the loving Parent that encircles you round about and whose ministers these bright angels are.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SPIRIT MANIFESTATIONS.

The weekly seance of Wednesday, May 1st, at Littleborough, was one of a very astounding nature. Had the editor of "Morning Light" been there, he would have seen something that would have stayed his "jibes" for ever. If he has got any thinking powers it would have set them in motion at an immense speed. Well, editors and critics must have something to write about, if it is only to pooh-pooh what they don't understand, or take the trouble to apprehend.

The night was rather chilly with a little wind, a damp, moist atmosphere, but not raining: a bad look-out for excellent materialisation phenomena, so the medium's spirit-guide known as the "Doctor" informed us. But the social arrangements in the seance-room made up considerably for the external inadequacy; harmony being excellent.

For sceptics I would desire to give a minute account of the seance-room.

It is a small upstairs sitting-room—about fourteen feet by ten feet—with one window and door. The window is carefully made up with three closely fitting shutters, excluding every scintillation of light. Across the door, which opens inwardly, there is always placed a sofa, on which from two to four persons sit at every meeting. The cabinet is composed of two curtains fixed across one corner of the room, about six feet high, by a thin iron bar. Before the seance commences the curtains are always thrown aside, so that visitors may see full into that corner. The floor is carpeted all over; where the medium sits is a hearth-rug. Underneath the seance-room is a greengrocer's shop—with all the ceiling intact. The carpet of the seance-room has been taken up more than once to show there are no trap-doors. At each seance the medium is thoroughly examined from coat to skin, mostly by any stranger, or strangers, who may be present. The one gentleman stranger present, this evening of which I write, objected on the grounds that he had sufficient confidence without, but as "Dr. Scott" was determined that someone must examine the medium, he asked me to kindly do the task, to which duty I willingly consented, but with the results as before—nil. We had a goodly assembly—eighteen persons, including medium, present. The seance commenced with singing, and gas lighted at full; we had not sat thus many minutes before the medium was entranced, the cabinet searched, and the gas put out entirely. We now chatted and sang in the dark for a short time, when we were delighted to see

BEAUTIFUL PURE WHITE LIGHTS

floating and darting in every direction of the room, to be quickly followed by "Madame Vine's" delightful perfume. We did not sit long now before a very small light appeared on the floor, bright, white, and shining, gradually assuming brilliancy and power, illuminating the ascending form. Rapidly it rose, up and up, until five feet eleven inches had been attained, then there stood before us, in the rich display of pure, white, shining spirit-drapery, the well-known spirit,

"JOHN KING."

A solid body as we all got to feel by the heavy pressure of his hand upon our heads. Greeting us with his usual deep-toned voice—sounding like miniature thunder, he walked round the room, exhibiting himself to all present, chatting in a friendly and kindly fashion. His appearance was exactly like the engraving in the MEDIUM of a few years back, with Mr. Williams as medium. While out he cut Mr. Heginbottom a piece of his beard and garment. The beard was dark brown. He did not stay long, but rapidly sank into nothingness at the spot from whence he had arisen—to be very quickly followed by

"DR. SCOTT."

The "Doctor" arose nearly at the same spot as "John King," manifesting his usual beautiful ascending appearance. He, too, exhibited himself minutely to all present. Following so quickly after "John King," we could readily draw a comparison between the two. "Dr. Scott" has darker hair and beard, broader face and general build of body, but is four inches less in height—both entirely unlike the medium, yet with strong facial resemblance to each other—"Scott" and "King." "Scott" was not more than five minutes from his first "wee bit" appearance of light to his entire annihilation. Following in rapid succession came a number of forms of

FEMALE SPIRITS.

First of whom was my sister "Betsy," rising slowly from the floor about four feet from where I sat, and about six feet from

the cabinet. She presented the usual swaying appearance as she built herself up. When fully formed she came direct to me, speaking a few words to me along with the usual greetings. She then went to all the sitters, one by one, that all might have a full view of her. When first she appeared she was visible only by her "spirit-lamp," but shortly after her appearance she retired to the cabinet and the gas was lighted—a fair seance light. She again appeared in our midst, and cut a very long lock of hair from her head—it is raven black, as her earthly hair was—with a pair of scissors, saying, "it is for my mother." She then retired to the cabinet and dematerialised—visible to all.

Quickly following her was "Mary Hannah Whatmough," emerging from the cabinet radiantly white, with hand uplifted, her usual signal. She went straight to her mother, and took her into the middle of the room, then called for her father, and the whole three stood visible to all present—the angel-child and the earthly parents. They both retired to their seats, when the form took Mrs. Taylor's hand and placed the medium's hand in it, while she stood away from the cabinet, then, calling her mother again, she opened the cabinet curtains and allowed the mother to gaze upon the medium while she stood apart from the cabinet. She now retired to the cabinet, quickly re-appearing with a piece of loose drapery which she threw over her head, then quickly began to dematerialise just outside of the cabinet. The last thing visible, entirely apart from the cabinet, was the piece of drapery which slowly passed into nothingness.

Not more than five minutes elapsed before another form came in our midst. This was the daughter of Mrs. Taylor, "Emma." She went to her mother, sat on her knee and stayed a few moments visible to all, but never went further from the cabinet, as there was not a sufficiency of power. Not staying many moments she rapidly dematerialised just at the entrance of the cabinet.

The medium, in his black suit, now emerged from the cabinet, and asked for a pocket-handkerchief which was tied round his head—he was entranced at the time—and then retired to the cabinet, when, after about ten minutes,

THE MEDIUM AND "DR. SCOTT"

walked forth from the cabinet into the middle of the room, Mrs. Taylor walking alongside of the medium—the three making a striking contrast. Back to the cabinet they went, then up to the gaslight they now walked; an exclamation of surprise passed from the lips of all. The visibility of all three was manifest to all, as each spoke—one after the other. The medium and "Dr. Scott" retired to the cabinet, from whence "Dr. Scott" quickly re-appeared, and, with curtains open, dematerialised outside of the cabinet with a fair seance light, so that all could see him as he sank downwards.

The light was now turned out, and as we sat in the darkness, "Yakoo" came out, making himself known by his rough voice, and by contact of hand. This terminated the seance, which lasted two hours and ten minutes, full of proof and striking evidence of the visitation of our angel-friends and kindred.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

Signed also by—

WILLIAM H. HEGINBOTTOM,
SELINA HEGINBOTTOM.

Greenheys, Manchester.

BETTER SPIRITUAL CONDITIONS REQUIRED.

To the Editor.—Dear Sir,—Every true and sincere Spiritualist must feel grateful to the Editor of the *MEDIUM* for the care and watchfulness, displayed in observing and indicating coming danger. This reflection was excited in the writer's mind on reading the Editor's reference, in No. 579 of the *MEDIUM*, to Mr. Tetlow's report of Mr. Fitton's circle.

A word to the wise is sufficient—or should be,—yet it is a fact and very much to be regretted, that with a class of investigators those friendly warnings are permitted to pass unheeded; and the result is disgrace and suffering to the unoffending medium. If sitters could only rise to a true apprehension of their responsibility, and a clearer perception of the true spirit in which their co-operation in the circle should be rendered—it would obviate those unhappy experiences that are so injurious to the sensitive medium and so distressing to all earnest workers in the Cause, and result in the highest and purest manifestations, and thus secure the most satisfactory and elevating enjoyment that humanity is susceptible of. To treat with neglect and indifference such friendly warnings exhibits great infatuation, especially as the repeated exposures, so-called, in the past should not be without their influence on all good and true friends of the Cause.

But, Sir, there is danger lurking in another form and in another direction, that very frequently develops into very injurious and hurtful consequences:—the small circles are frequently the scenes of inharmony and disorder. Childish jealousies amongst the sitters and mediums evolving unkindly feelings and perversity of action on the part of one or more members of the circle, producing the greatest inharmony, and ending not unfrequently in the disintegration and destruction of the circle that is so dishonouring in its consequences:—these are not isolated but very common occurrences, and yet they are designated *SPIRITUAL CIRCLES*. Oh, for a more assiduous culti-

vation of that true spirit of love and earnest desire to know the truth by which the Divine in man is to be developed, and the true worth of Spiritualism attained!

When investigators are influenced by a singleness of purpose—not for self, or honour, or the gratification of vanity; not by seeking to please, or making a show business of the circle by frivolity,—when these things are put aside, and an earnest, fervent desire influences the person in his investigations, then Spiritualism may lift up its head, for the day of its power draweth nigh.

A. DOBSON.

Ferry Hill.

THE DIFFUSION OF SPIRITUALISM.

FOUR MONTHS' TRAVELS AND LABOURS.

FROM HOWDEN-LE-WEAR THROUGH THE PROVINCES, TO LONDON AND BACK; WITH LESSONS TO BE DERIVED THEREFROM.

(Continued from page 284).

On to Belper, a place where the friends, nearly all, have treated me with the greatest kindness, and where we have had many of our best meetings. I was received with open hearts and hands, had a lecture at Mr. Wheeldon's, also at Mr. H. Wheeldon's, and held many private meetings. Perhaps Belper is one of the pleasantest towns in Derbyshire; I always feel refreshed on my visits there.

On the Sunday following we visited Melford for the first time, Mr. B. Bodell accompanying us. The place of meeting was crowded to the door. "Bretimo" lectured on—as far as I can remember—"The forces of nature, material and spiritual." At the close he gave delineations to nearly all in the room. The visit did good, and a repetition was requested. I have since held another meeting in the same place.

Our next stage was Nottingham. I called on Mr. Redgate who accompanied me to Mr. Yates. On the following morning I visited the Burlingham family in Wells Road. My time was short, and on leaving I was accompanied to the station by Mr. Redgate and Mr. Yates.

At Mr. Catling's, Peterborough, we held meetings as well as at other places in the town.

We gave a lecture at Stamford in a beautiful place fitted up by Mr. Chapman. A local preacher presided over the meeting, and for candour and fairness I have seldom seen his equal. He was not a Spiritualist, but the meeting seemed to give satisfaction alike to the chairman and audience, as a hearty vote of thanks was tendered to the lecturer at the close and the desire was expressed for another visit.

I next found myself in the mighty city of London. After visiting Mr. Burns I took up my quarters in High Holborn for a few days.

On the Sunday evening my guides gave a lecture at 15, Southampton Row. The company was select and very harmonious. We felt cheered and encouraged by the greetings of old friends. The following day we held a private seance with a clergyman, whom we have met in London on previous visits.

As the weather continued cold, and being over taxed before reaching London, health was low. Mr. Towns took me to his house and magnetised me, and I felt somewhat better, but the weather being so severe I could not recover my strength.

In this state I met with Dr. Mack in Mr. Burns's office. He at once invited me to share his home for a time. I did so for several days, and must acknowledge that under his power and influence I felt quite renewed both in body and mind.

I was glad to meet with Mr. Ralph Douglas, an old Stockton friend. We have had, in the past, many cheering meetings with him and other friends at Stockton-on-Tees. Mr. Douglas took me to friends at Westminster, and also pointed out to me many important places in London, and in other ways added to the pleasure of my visit.

Howden-le-Wear, R.S.O., Durham.

2 May, 1881.

T. M. BROWN.

PROGRESS OF SPIRITUAL WORK.

RICHMOND HALL, PLYMOUTH.

The above place, which, as announced last week, has been taken by the Free Spiritual Society, was inaugurated on Sunday last, when three services were held.

The subject in the morning was, "Light shining in darkness, not comprehended";—afternoon, "Is Spiritualism the work of the devil?"—evening, "Good news from afar; its influence upon the soul." The results may, we think, be considered fairly encouraging. We had an opportunity of definitely stating our views, and introducing the subject of Spiritualism—its facts and teachings; its relation to the Bible, and preceding dispensations; and its bearing upon practical life—to a large number of strangers, many of whom seemed to manifest much interest.

Whilst remembering the parable of the sower, which illustrates the varied results of spiritual work, warning us against

being too confident and sanguine, yet may we not hope that "some seed fell on good ground," which, in due season, will bring forth fruit? "Magna est veritas, et prevalebit."

The attendance at our services is necessarily fluctuating, the gathering of a "regular" congregation will be a gradual work. It is noteworthy that at every service we have held from the commencement, without exception, there have been new hearers, and among these are found those who evince a thoughtful and an abiding interest in the Cause of Truth.

We think we have made rapid strides, considering that two months ago "we were not a people," and that in October last we could not boast of anything beyond a little table phenomena; we had not then a medium in our midst. Apart from a little inconvenience arising from movements in occupied apartments overhead, our Hall is all that we could desire, and an opportunity is afforded us for doing substantial work. We hope to take to heart the admonition of Mrs. Richmond's guide, "by being united to attract to our aid the protecting powers of the universe."

During the afternoon service, last Sunday, an amusing incident transpired. When it was suggested "that those who were so ready to attribute the work of Spiritualism to Satanic agency; must be particular acquaintances of his Satanic Majesty, as they seemed to be intimately acquainted with his intentions and purposes"; several persons got up and indignantly hurried from the room, thus showing that the speaker's words had hit the mark. Whether they will realise it or not depends upon what perception they have.

We intend to hold three services every Sunday, for a time at least, that we may reach as many as possible. In this way, and by distribution of literature, etc., the leaven will be kept spreading. "Be not weary in well doing, for in due season we shall reap if we faint not."—I remain, yours very truly,

OMEGA.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, May 15, at 7 p.m. prompt, Mr. Hunt will deliver an address on "A Spiritualist's Last Sickness and Death."

On Monday, at 8.30, the Comprehensionists will meet to discuss some important topics.

On Tuesday, at 8.30, Mr. J. Veitch on "Martin Luther." Mr. Veitch bids fair to be a very useful young man.

On Wednesday, at 8.30, Mr. F. O. Matthews will hold a meeting for clairvoyant descriptions.

On Saturday, at 8, the usual seance. Mr. Hancock attends half-an-hour previous to speak with strangers. Medium, Mr. F. O. Matthews.

The meetings of this institution only require to be better understood that their advantages for setting forth the teachings of Jesus may be further enlarged. On Sunday, May 8, Mr. Macdonnell delivered an exceedingly instructive and edifying lecture on Religion in Business, showing the want of practical Religion that existed to-day amongst the multitude. He said it appeared to him that with the vast majority of the people Religion was a Sunday occupation, and not to be recognised on other days. This he very ably denounced, and showed very clearly the applicability of the moral teachings of Jesus to any day, or place, or time.

J. M. DALE, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

Last Sunday evening Mr. Morse gave a trance address to a large audience; subject, 'The New Nobility,' which his guide handled in a masterly manner. Mr. Demond presided at the organ.

Will any friends who can, come next Sunday evening, at 6 o'clock, to practise over the hymns before the service. We expect a well-known and able speaker next Sunday evening, but we have not received a decided answer.

34, Pancras Road, N.

J. SWINDIN.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Sunday May 15, morning meeting at 11.30; evening meeting at 7 o'clock, when W. H. Harrison, Esq., editor of the "Spiritualist," will occupy the platform.

May 22.—J. J. Morse.

29.—J. Holmes.

Yesterday, meetings were poorly attended owing to the beautiful weather, which seemed more inviting to visit the country than paying Ladbroke Hall a visit. The meetings were successful, except that the evening lecturer broke down owing to ill-health. Clairvoyant descriptions were given by Mr. F. O. Matthews, all being recognised except one.

The interment of Bodies, naming of children, and visiting of the sick, can be attended to, by applying at my house, either by myself or other workers in the Cause.

126, Kensington Park Road, W.

F. O. MATTHEWS.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address. The subject was, "The evening and morning was the first day." It was well received by the audience.

On Sunday next, Mr. Wallis, of Nottingham, will give two trance addresses, morning and evening, it being the last time of visiting Leicester, as he intends leaving England for a tour in America. We hope friends will make their presence on that occasion and wish him God speed.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

May 15.—Mrs. Braham, Manchester.

May 22.—Mr. Gallagher (who will give his experience as a Clairvoyant);
May 29.—Mr. Place, Macclesfield.

"HOME CIRCLES."

For the convenience and better development of our "Home Gatherings," we have arranged to divide them into Districts, viz.:—

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;
Braham's, 392, Stretford-road;
Dawson's, 27, Ellesmere-street, Mose-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford;
Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —;
Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church),
Miles Platting.

Due notice will be given as other Circles and Districts are open.

President: Mr. Shaw, 2, Little Gold-street, Pendleton.

Secretary: J. Campion, 33, Downing-street.

P.S.—Perhaps I might add a word how we are progressing. We have had no remarkable manifestations worthy to report, but our meetings have been most harmonious and genial; all have felt them to be seasons of spirit-refreshings; a deeper interest and stimulus is shown, and a greater desire is manifested to develop our own gifts, and to live more in harmony with the spirit-world. Several new mediums are developing, and for their special advancement we are forming a select circle. Thus we hope the good work is begun in our midst, and soon to see a band of earnest workers going out as missionaries in the Cause of Truth and Progression.—Yours faithfully, J. CAMPION, 33, Downing Street.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.
Secretary: W. T. Braham, 392, Stretford-road, —.

Plan of speakers for May:—

Sunday, 8.—Mr. Brown.
" 15.—" Wright.
" 22.—" Tetlow.
" 29.—" Ainsworth.

Service commences at 2.30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received by Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester, treasurer.

SOUTH LONDON MEETINGS.

28, Peckham Park-road, Old Kent-road (opposite Gas Works).—Tuesdays, at 8 p.m.

8, Bournemouth-road, Rye-lane, Peckham.—Thursdays, at 8 p.m., and Sundays, at 3 p.m.

224, Albany-road, Camberwell or Old Kent-road.—Sundays, at 7 p.m.

MR. J. J. MORSE, Inspirational Speaker, 53, Sigdon Road, Dalston London, E.

APPOINTMENTS.

Liverpool.—Sunday, May 15. Concert Hall, Lord Nelson-street. 2.30 p.m., "Spiritualism a Religious Solvent"; 7 p.m., "From Earth to Heaven."

Ladbroke Hall.—22.

Northampton.—29th.

Keighley.—June 19.

Stamford.—July 24.

MR. E. W. WALLIS, Inspirational speaker. For terms and dates apply—13, Lake-street, Forest-side, Nottingham.

APPOINTMENTS.

May 15.—Leicester. 22.—Goswell Hall } 24.—Quebec Hall } 25.—11, Antill-rd., Bow } June 5 & 6.—Nottingham: May 29.—Oldham. June 12 & 13.—Glasgow. June 19 & 20.—Newcastle. June 26.—Barrow-in-Furness.

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N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, an' citations. Write for programme and terms.

MR. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Halifax, May 15; Sowerby Bridge, 16 (probably); London—Goswell Hall, 22, debate 23 and 24; Ladbroke Hall, 29; Stamford, June 19 and 20; Manchester, Nottingham, Newcastle, Walsall—and other places, in London—still open.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

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ALMA.

8787.

ITALIAN MELODY.



HYMN No. 147 (continued).

- 2 When each little bird is sleeping,
Sweetly in its downy nest,
And no sound the silence breaking,
E'er intrudes to mar its rest;
- 3 When the dew is softly falling
On each leaf and folded flower,
And there seems a holy quiet
In the stillly twilight hour :
- 4 Then it is that friends departed
Leave their happy homes above,
Then it is they come to cheer us,
Whispering kindly words of love.

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INDEX.

Artist, An, made a Convert to Spiritualism	Harmonious Circle	Light, Manifestations in the "Mary Queen of Scots"	Press on Spiritualism
Aphorisms	Hardinge, Mrs. Emma	Massey, Gerald, Seance with Materialisation of a Spirit-Form	Psychic Force
"Ambo."	Healing Mediumship	Medium and Daybreak, Editorial Notes	Present, Strange, from Spirits
Brighton, Exhibition of Spirit-Drawings at	"Henry VIII."	Mediums—Dickenson, Rev. C. R.; Everett, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Jesse; Williams, Mr. O. E.	Punning Spirit, A
Brighton, Seances at	"Hawkes, Mr."	Margate, Seances at	Pistol Shots (?)
Caution to Investigators	Human Nature, Extract from Humorous Spirit, A	"Mystic Force"	Prophecies, Spirit
Cabinet, A Secure Cabinet	Introduction to Spiritualism, First	Music under Inspiration	Punch, Criticism of
Cabinet Seances	"John Hills"	Novel Manifestation	"Peter"
"Catherine of Aragon"	"James Lombard"	Objects carried by Spirits	Personation impossible
Campanological Seance	"John King"	Paper read at the Spiritual Institution	Painted Faces
Clergyman, Correspondence with a — accounts for Spirit-Voices	"Katie King"	Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Head-dress.	Passionate Spirit, A
Ceremony, Symbolical — Spiritual Conditions, Breaking the — Test	Letters by Andrews, Mr. G. H.; "A. G. H." "A Well-Wisher of the Cause," Berry, Mrs. C.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. O. Maurice, D.D.; Dixon, Dr.; "Enquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H." Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary. "Le Premier Napoleon."	Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.	Photography, Spirit
Child, Testimony of a Cures, Remarkable	Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curse of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symphony, Truth, Thought, First; Victory.	Spirits play Concertina, Banjo, Guitar, Piano, Zither.	Seances at Spiritual Institution
Cantankerous Spirit	Music under Inspiration	Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Peker, Pull the Bell, Cut a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room.	" at Home Cabinet
Comfits, Shower of Clairvoyance	Novel Manifestation	Spirits Forms, Hands, Lights, Raps, Perfumes, Voices.	Semiramis
Cogman, Mr., Benefit to Dark Seance, At a Drawings, Spirit — explained by the Baroness de Galdeastubbe	Objects carried by Spirits	Seiramide prepares for Battle	
Drawing Mediumship	Paper read at the Spiritual Institution	Semiramis's Feast	
Developing Power	Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Head-dress.	Semiramis's Descendant, Greatness and Power of	
Egyptian Spirit, The	Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.	Semiramis's Second Chief Slave, Execution of	
Everitt's, Mrs., Seances at Fox, Miss Kate, Seance with "Farnham" ♀	Spirits play Concertina, Banjo, Guitar, Piano, Zither.	Sea, Message from the "Scott, James"	
Feathers, Shower of Flower (four) Manifestation	Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Peker, Pull the Bell, Cut a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room.	Spirits fund of Fun	
Garden Party, A Novel Ghost Story, A True "George Turner"	Spirits Forms, Hands, Lights, Raps, Perfumes, Voices.	Spirit suggests Texts for Sermons	
Harris, G., Rev., F., &c., Testimony of	Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams	Spirit criticises a Picture	

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Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.

Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmares of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilization Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless Versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Intellectual Position of Protestantism—War between Science and the Bible—Bible is independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDICTION—Popularly viewed, Creation is Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY—RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

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